whole Earth newsletter

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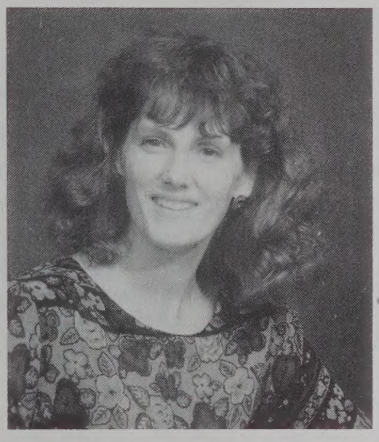
Spier heading DOM mission endeavors

Patricia Tucker Spier, 42, a former issionary to Japan, has been elected to ead the Division of Overseas Ministries)OM) of the Christian Church (Disci- es of Christ).

The President-elect was most recently associate pastor at the West Street hristian Church in Tipton, IN. She be- in her new duties part time in October, id will be on board full time by Jan. 1, 994.

Spier succeeds William J. Nottingham, ho is retiring in December after 10 years the position. The DOM works jointly ith the UCBWM. Together, the two de- ominations support more than 280 per- ns in more than 40 countries and also pport the work of partner churches in ore than 70 countries.

Spier and her husband Rik served as issionaries to Japan from 1977 to 1986, here she worked in Osaka with the Bur-



aku people—a minority group which suffers discrimination in that culture. She has a background in music and theater, and an interest in storytelling. In Japan, the Spiers worked for a time with young people, opening a coffeehouse for them. She

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Catching up with the Spirit

y Doug Van Doren, UCBWM Board of Directors

What does it mean for the United hurch Board for World Ministries to be aithful to its mandate to "plan and con- uct" the world mission and service of ne United Church of Christ? It means eing in partnership with all settings of ne denomination, beginning with local ongregations. As we understand ours to e a ministry "with," and not "to," oth- rs, we are in partnership with overseas hurch bodies in all regions of the vorld—most of which represent a broad ange of denominations.

As we view our history, the Spirit eems to be moving us ever more in the direction of partnership. This is seen in 20 years of growing cooperation in world ministries between the Division of Overseas Ministries (DOM) of the Christian Church (Disciples of Christ) and the UCBWM to the point where most of our work is done jointly or in common.

Acknowledging this history of cooperation and the fact that in several regions of the world we had been working with the same partner churches, in 1989 the two denominations established a Joint Long Range Planning Committee. The committee's first task was to help the two

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Flood recovery work continues

Gifts from One Great Hour of Sharing, plus directed gifts from congregations and individuals, have helped provide $40,000 to Church World Service (CWS) for flood recovery efforts in the Midwest. "The 1993 floods have displaced the largest number of Americans since the Civil War," said Linda Petrucelli, Secretary for the Global Sharing of Resources Office which administers OGHS funds.

She said the flooding (and reflooding) which stretches across nine states has been called "the most geographically widespread domestic or international disaster ever dealt with by Church World Service."

Lloyd Van Vactor, former Associate General Secretary of the UCBWM's Mission Program Unit, retired in July but hasn't stopped working. He is the CWS coordinator of volunteers, and is working in warehouse sites storing relief supplies. "I am spending my time visiting the United Methodist Commission on Relief/ CWS warehouses in Kansas City, St. Louis and Moline," Van Vactor reported, "working with many volunteers to process Gift-of-the-Heart parcels."

Van Vactor recalled a woman who with her husband was part of a three-couple farm cooperative that had lost its entire crop and all its machinery to 12 feet of flood waters. "But there she was, hauling supplies at one of the warehouse sites. In the midst of tragedy, people are still helping one another," he reported.

An additional $42,500 was sent to the Illinois, Illinois South, Missouri, Iowa and Wisconsin UCC Conferences. Eden Theological Seminary also received $1,500 in scholarship funds from the UCBWM for a seminar for pastors whose churches are located in flood-affected areas, Petrucelli said.

(See related stories, pg. 3.)

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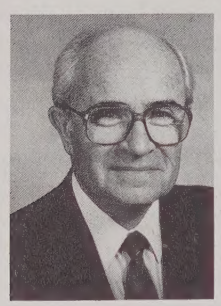
Message from the EVP



"Shipwreck refuse"

by Scott Libbey

The water sprayed in my face and the bright rays of the early morning sun reflected on the rippling waves. The water was really very calm in this small bay. The tide was out, and we had waded knee-deep in sediment and silt to get to this outrigger canoe. Now we were moving steadily out toward the open waters of the ocean.

It was Sunday morning, and we were "going to church." For one born on a farm in Iowa this was not the usual way. We were using the canoe to travel from the city of Jayapura in Indonesia to the small coastal village of Tabla Nusa. If we had not traveled by water we would have faced a long, slow trek through jungle, possibly using a machete to cut a path through the dense growth.

On this bright, beautiful Sunday morning as we headed for a small village I'd never seen before—riding in a canoe with water spraying lightly and mud drying on my bare feet—my thoughts turned to the sermon I was to deliver. Just the night before our host in Irian Jaya had asked me to "bring the message." And, he said, "I would like you to help us see the danger of being attracted to shipwreck refuse." At first this proposed focus seemed to be as different as this whole experience of jungle, ocean-bay mud and outrigger canoe.

The village of Tabla Nusa—on the shoreline, nestled into the jungle's edge—was a charming, spotless and warm center of hospitality and community. Fishing was obviously a central

". . . help us see the danger of being attracted to shipwreck refuse."

industry for families, and the church was also very clearly an essential center for life. Here there was sharing and caring, singing and prayer, and nurture for soul and fellowship.

I remembered and pondered the stunning reality that in our common baptism we were all sisters and brothers—united by God's love to be members one of another in God's family. In Tabla Nusa we shared the story of God's love in Christ. We shared song and prayer. We talked about the church in Indonesia, and we talked about the church in the United States. We clearly felt our unity in Christ, and we also felt the oneness of mission to which the church in every place is called. To be sure, the form which the mission takes varies significantly from one place to another as the mission relates directly to the context within which each gathered local church lives and serves.

"Shipwreck refuse" is a seductive danger for the peoples of a jungle village in Irian Jaya. Shopping malls and blatant patterns of racism threaten the possibilities for human community in U.S. cities. Snipers' bullets and violence stalk the streets in the Sudan, Bosnia and South Africa.

In every place the Body of Christ is called to proclaim and to be a word of love, and to struggle in solidarity with all people seeking to help provide—by witness, service and advocacy—the reality of hope that comes with justice, peace and love.

"Our common faith and life . . . was a deep, rich and profound foretaste of the realm of God."

Late afternoon shadows from the shoreline jungle reached toward our canoe as we headed back for Jayapura. Salt water spray again dampened our faces. We had talked together about "shipwreck refuse" and "shopping malls."

The joy and grace of being Christ's one church had been ours. Our common faith and life in God's one world and our unity in partnership as we committed ourselves by God's grace to share in the healing of God's continuing creation was a deep, rich and profound foretaste of the realm of God.

We will all find gifts of grace as we receive and share the song of faith with all God's people in all of God's world. Hearing, telling and participating in this story of God's love for the whole of God's world and all of God's people promises great new life and joy for us as we serve in the full global partnership of Christ's one church.

My prayer is that each congregation and every member of our beloved United Church of Christ may know this amazing grace.

Spier *(continued from page 1)*

edited an English-language newsletter there, and has coordinated visits of Japanese youth to the U.S.

She has also been involved with two World Council of Churches seminars at the ecumenical institute in Bossey, Switzerland, and traveled widely in Asia and Europe observing church work. Prior to their career in Japan, the Spiers were associate ministers from 1975 to 1977 at the Meridian Street Methodist Church, Indianapolis.

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Partners respond to U.S. flood relief

Mission partners in both Africa and the East Asia/Pacific regions have sent financial contributions for flood assistance to the Midwest area of the U.S.

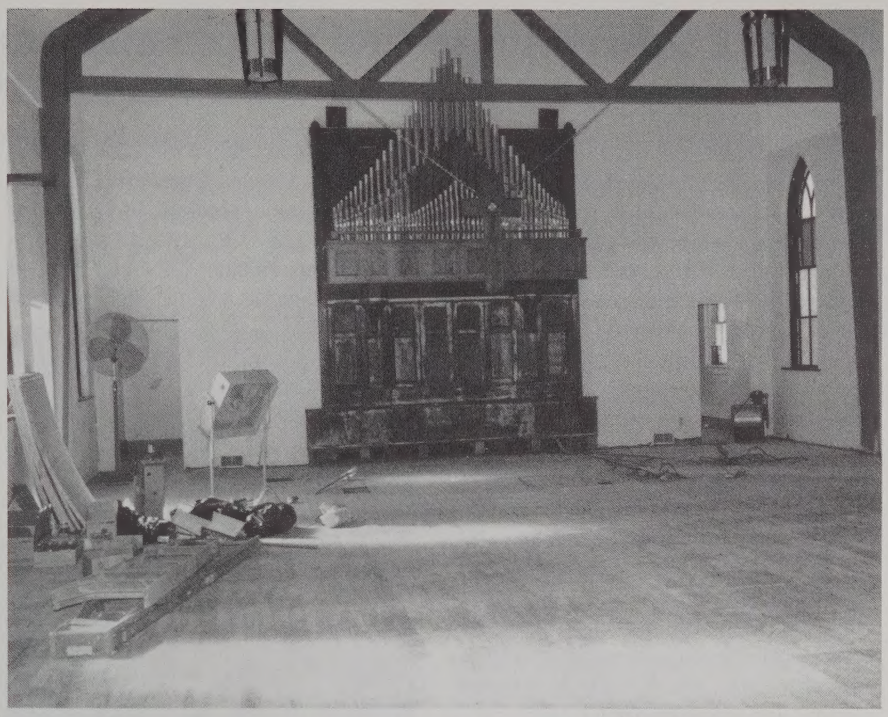
"We're deeply grateful for this expression of solidarity and mutuality in mission from our partner churches. This is a recognition that God's mission is one, and those of us in the U.S. are recipients as well as donors of God's abundant resources," said Daniel Romero, General Secretary of the United Church Board for World Ministries' Mission Program Unit.

One example of the mutual support through partnership came from the Presbyterian Church in Taiwan (PCT). The PCT donated $5,000 to the UCC's flood relief fund.

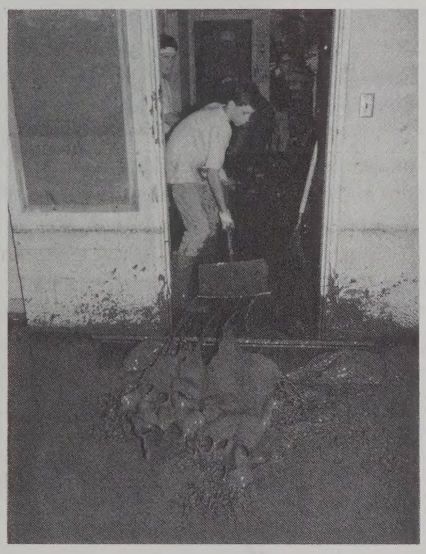
The following figures are a sampling of gifts from partners in Africa—the United Congregational Church in Southern Africa, or UCCSA, ($1,600); the Christian Council of Ghana ($1,000); Kgologano College of Botswana ($100); and the Theological Education by Extension program in Zambia—which offered 25 percent of its annual grant for 1994, or approximately $300. Expressions of concern were also received from the Maputo Region of the UCCSA and from the Presbyterian Church of East Africa. August 22 was set aside as a day of prayer for the flood victims by UCCSA's Maputo Region.

"The expressions of solidarity and the material assistance from partners in Africa demonstrate how serious they are when they assert that the practice of partnership should emphasize mutuality," said Dan Hoffman, Secretary, Joint Ministry in Africa.

East Asia/Pacific Secretary Chingfen Hsiao noted that the PCT, which has been in relationship with the UCBWM since 1960 and has a membership of more than 210,000, is the UCC/Disciples' major partner in Taiwan. "It is a denomination with a strong history of compassionate social concern for people in its own country and around the world," Hsiao said.



St. John's UCC sanctuary, Valmeyer, IL, Illinois South Conference



Everyone pitched in to help shovel the muck at St. John's Christian education building.

Gus Kuether (right), former UCBWM World Service Secretary, and David Riebeling, St. John's pastor, check out parsonage damage.

St. John's UCC lost everything—sanctuary, parsonage and Christian ed building—in the floodwaters. Members spent weeks (above photos) cleaning up, only to have the area flood a second time. The Rev. David Riebeling said the devastation is "gut-wrenching." The property, three miles from the river, took in 12 feet of water. One hundred of the 350 church members were displaced. The congregation is considering relocating to a site one mile east, purchased by the town.

Cuban Christians urge end to economic embargo

by Arthur L. Cribbs, Jr.

The Cuban Revolution has been going on for 34 years. For 30 years, the United States government has attempted to squash the Cuban people's spirit through an economic embargo that has been denounced by the international community and described as "illegal" by member countries of the United Nations. The island suffered billions in damage from the March "storm of the century." In addition, as a result of the U.S. embargo and the dramatic decline in trade with the former European eastern bloc, Cuba's economy has decreased by more than 50 percent in the past two years. The National Council of Churches of Christ (NCCC/USA) calls the embargo "aggression against Cuba by successive U.S. administrations, which has to be rejected morally and theologically."

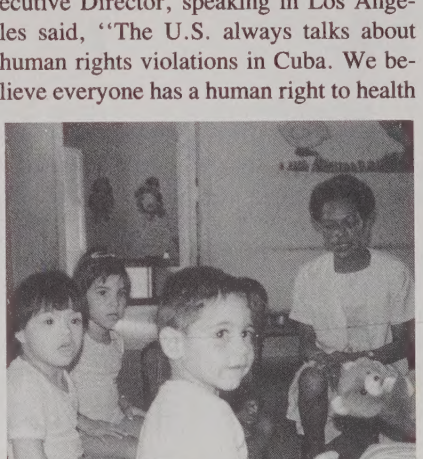
Two UCC delegations visited the island earlier this year. Both reported long lines for basic foodstuffs, frequent power blackouts, a dysfunctional public transportation system, lack of medicines and growing restlessness over pressures of the U.S.-led embargo.

A bright spot reported by delegation members is the renewed emergence of the church in the wake of a new constitutional amendment last October that prohibits discrimination against Christians. As a result, church attendance has increased 30 to 40 percent as people seek spiritual direction without fear of government sanctions.

Today the majority of Cuban citizens say they want neither neo-liberalism nor American capitalism. They insist on maintaining their own form of socialism and government—including the right to determine their own leadership.

Sponsored by the Interreligious Foundation for Community Organization, Pastors for Peace and the NCCC/USA, a delegation of 10 members of the Cuban Ecumenical Council (CEC) traveled to 40 cities in the U.S. in May. They came to promote an end to the embargo against Cuba and to seek support from the Christian community. They want to establish normalization between the two countries and reconciliation with Cuban-Americans who reside in the U.S. While on tour, they also met with 11 members of Congress, the Executive Coordinating Committee of the NCCC/USA, and 11 national United Church of Christ leaders.

The Rev. Orestes Gonzalez, CEC Executive Director, speaking in Los Angeles said, "The U.S. always talks about human rights violations in Cuba. We believe everyone has a human right to health



Child care for Cuban children

care, education, housing and employment." While in California, Gonzalez also spoke at the UCC of San Diego, the Southern California Presbyterian Assembly in Orange County, and to residents of Pilgrim Place Retirement Center, UCC.

Gonzalez said the CEC is not a part of the Cuban government, but it does support the Revolution. "All conversations about Cuba should begin with Fidel Castro. We can never forget how important Fidel is to the Cuban people (or) how important Fidel has been in bringing about change through the Revolution," he said.

U.S. government officials have put increased pressure on the people of Cuba in the past year as an "incentive" to force Castro out of office. The so-called "Cuban Democracy Act" passed by Congress in September 1992 further restricts travel between the two nations and increases penalties against countries that do business with Cuba. Just as the Cubans say their human rights are violated by the embargo, so are the constitutional rights of American citizens infringed upon by not being allowed to travel and visit Cuba freely.

A U.S. government-sponsored, 24-hour, daily radio broadcast from Miami aimed at Cuba is a direct attempt to encourage the citizens of Cuba to revolt against the Castro regime. These messages, through music and verbal instruction, violate international law.

"Cuba is our neighbor. The U.S. government would tell us Cuba is our enemy. Either way, Jesus says we are to love both our neighbor and our enemy."

We are being asked by citizens of Cuba

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"Crisis in Cuba" video gives glimpse of embargo's effect on everyday life

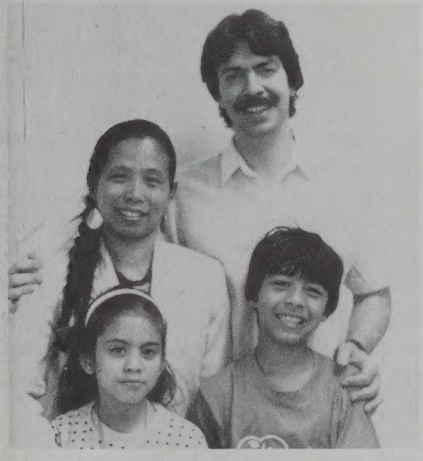
A member of the UCBWM Board of Directors has produced a videotape on how the U.S. embargo on Cuba affects the everyday lives of Cubans.

"Crisis in Cuba," prepared by C. Edward Evans during a UCC trip to Cuba January 6 to 20, 1993, is available to churches and church-related groups for showing on CATV (community access channels). Evans said the 27-minute video reveals some of the emotions the Cuban people are feeling as they endure food and clothing rationing, fuel shortages, etc. "It also moves into some hope in that it talks a lot about how the church is being recognized as a viable option in Cuba—not only spiritually, but for getting things done," Evans said.

Evans spent 32 years in radio and TV broadcasting, the last 11 as the state capitol bureau chief with KIRO-TV, a CBS affiliate in Seattle, WA. In VHS format, the video is available to churches and church-related groups for $10—which covers the cost of the tape and shipping. The tape can also be used on home VCR's. For a copy, write or phone Evans at 669 Emerald Drive, Lancaster, PA 17603, 717/393-0755.

How We See It From Here

***Cerina and Richard Blakney** are co-general directors of the Redhouse Press and live in Istanbul, Turkey, with their children Raymond and Mindy. Cerina also works with women from the Philippines who find themselves in exploitative job situations in Istanbul. In a recent letter she talks about the abuse they suffer.*



Many are women who have found their dreams for a better life turned into a nightmare. (Employers confiscate passports) of Filipina maids who have entered as tourists. (Turkish law says) persons entering as tourists may not stay more than three months, and may not work. Turks who hire Filipina maids (know) their employees are in violation of this law. They know the maids may not seek redress from the Turkish legal system. Some pay less than what they originally promised, or insist on longer hours than agreed to.

There have been cases of sexual and physical abuse (where) I have tried to help victims find alternative employment. In one case where the maid was both physically abused and imprisoned by her employer, I felt obliged to resort to a human rights lawyer. Funds provided by the **First Congregational Church of South Hadley, MA** . . . helped pay for legal expenses.

There are no easy solutions. The Philippine Embassy in Turkey cannot intervene (because the Filipinas are) working illegally. The lawyer states that exploitative Turkish employers can be prosecuted both for harboring illegal workers and withholding their passports, but filing charges would result in deportation. As Filipinas in Turkey are frequently women (trying) to escape hopeless economic circumstances in the Philippines, this is not an attractive solution.

***E. Ann Berens**, a member of First Congregational Church (FCCB), Berkeley, CA, recently enjoyed a three-week visit with relatives in Zimbabwe. The following is from a letter she wrote after a visit to headquarters of the **United Church of Christ in Zimbabwe**, Harare, where she spoke with Dr. Watson Mkwakwami, president of the denomination.*

He told us about income-generating projects they are planning that emphasize self-reliance—building apartments for homeless families, unmarried mothers and others, and teaching skills such as sewing, soap-making, gardening, bookkeeping and typing, to name a few. UCC in Zimbabwe continues to grow. Small prayer groups meet in homes or outdoors; these grow into preaching points until their numbers reach 40, when they become a church. This year they sent missionaries into neighboring Zambia, Tanzania and Mozambique. (Dr. Mkwakwami) conveyed an air of excitement and vision.

At FCCB our perspective was profoundly changed by our experiences with UCC Zimbabwe. Using our Christian faith to make much-needed changes in our society means each of us honing our faith and really getting involved where our personal interests lead us. We can make

" . . . our perspective was profoundly changed by our experiences with UCC Zimbabwe."

a difference—in the prisons, the work places, the transitional housing for the homeless—the possibilities are manifold. As Frederick Buechner wrote in *Wishful Thinking*, "Neither the hair shirt nor the soft berth will do. The place God calls you to is the place where your deep gladness and the world's deep hunger meet."

***Blanca Fernández Mikell** and her husband Doug were midway into their 12th year of service as missionaries in Japan when Doug died suddenly of a heart attack last January. In a mission letter before she left Japan to return to the U.S. and start life as a theological student, Blanca recalled how she, her daughter Sarah and their family were supported by their Japanese and American friends and families. She also offered the following:*

A few weeks following the funeral, a young Japanese woman who is a kindergarten teacher at (a church-related school) told me she had informed Dr. Ohki (a colleague with whom Doug worked, and who had offered the message at Doug's funeral) that she wanted to be baptized. She went on to say that the outpouring of love shown for Sarah and me following Doug's death, together with the church's grief over their own loss of a Christian co-worker, had influenced her decision.

When she dies, she wants to know that she won't die alone, and that her Christian family will give her life meaning. Her baptism, she further explained, will also help her to be faithful and intentional about her commitment to the church. And so, Easter morning, she was baptized.

***William Nottingham**, president of the Disciples' Division of Overseas Ministries, issued the following challenge for Christians as part of his midyear report.*

There has been much suffering and little news of peace since March. . . . Samuel Huntington writes in the summer issue of *Foreign Affairs* that "the great divisions among humankind and the dominating source of conflict will be cultural. . . . The clash of civilizations will dominate global politics." I believe our commitment in the name of Jesus Christ must be to see that religion is part of what unites, and not a source of division.

The church must continue to raise its voice for the desperately poor in the world who are caught in the maelstrom of powerful economic interests, arms manufacturers and collaborators with the mega-exploitation which will be on the agenda in the 21st century. Who speaks for the future of humanity, what we must call the design of God? Justice increasingly must be seen as what scriptures mean by righteousness, from love of neighbor near at hand to love of neighbor in the perspective of a redeemed world.

Issue Perspective:

Note: Due to the extraordinary circumstances surrounding the signing of the peace agreement between Israel and Palestine, the "Issue Perspective" for this edition is a series of excerpts from UCC missionary letters from the ***Rev. Dr. John Worrell*** *and his wife,* ***Dr. Linda Ammons****. They serve at Birzeit University, West Bank, Israel, where Linda teaches anthropology and John works at the university's Archaeological Institute. Their perspective provides a fascinating glimpse of life in the Middle East at this historic crossroads in time.*

Middle East Regional Secretary ***Dale L. Bishop*** *and* ***Paul Sherry****, UCC President, represented the denomination at the signing ceremony at the White House, and, along with the* ***Rev. Andrew Young****—UCC minister, former top aide to Martin Luther King Jr. and former Congressman from Georgia—subsequently met with Palestine Liberation Organization (PLO) leader Yasir Arafat that day. Also meeting with Arafat was former UCBWM Foreign Policy Associate Andrea Young, now chief of staff for Congresswoman Cynthia McKinney (D-GA). (Andrew Young's tenure as Ambassador to the United Nations under President Jimmy Carter was terminated as a result of his having talked informally with the PLO's U.N. representative. It is still illegal for U.S. government representatives to have contact with the PLO.)*

One of our most exciting and profitable activities to date was attending a two-day conference on "Nonviolent Possibilities for the Palestinian-Israeli Conflict" sponsored by Palestinians and Israelis for Nonviolence. . . . I have seldom encountered any group so dedicated to a cause and possessing such a clear realization of the full consequences of their stand and their ideals. These are the people who have been in the thick of it all . . . the attorneys who hourly put their positions and even their freedom on the line; the various forms of resisters who have sacrificed all material advantages to remain adamant against their own system of repression; the soldiers of Yesh G'vul who defy court martial and imprisonment in favor of conscience; and of course Palestinians of all positions and persuasions who have refused to cower or to strike back under generations of insidious, brutal oppression that saturates all levels of existence.

All in all, the attitude throughout was decidedly, if cautiously, optimistic. That might be expected, given the conditions of the moment: the conference serendipitously transpiring at the moment of the first concrete breakthrough toward dignity and peace, and the unexpected return visit by their exiled senior partner (keynote speaker Mubarak Awad). But it was pragmatic as well, with everyone seeing this as an opportunity and a challenge to their nonviolent commitment rather than as a completed agenda. . . . The Israelis list goals that are humanistic (understanding, dialogue, healing, reconciliation, equity, etc.); the Palestinians' focus remains pragmatic—those "higher things" are still a stage of aspiration removed, so long as they don't yet possess actual freedom from occupation, independence, or the return of their exiled and refugeed own.

Palestinian flags

Friday they raised a huge Palestinian flag at Orient House. Several hundred attended; there were parades, flag-waving, military pipe and drum corps parades, spontaneous horn-blowing, singing and other forms of jubilation, which still continue. Kids on bikes all over East Jerusalem with Palestinian flags and Arafat posters whiz past the Israeli patrols and chant independence ditties. Until Friday, any hint of a Palestinian flag or any such nationalistic bravado would have meant immediate, vigorous, brutal response by the soldiers. But now they just ignore it, occasionally even joking with or grinning at the kids.

(On another occasion) parades and celebrations broke out spontaneously all over East Jerusalem that night and all the next day forming, dissolving, reforming. . . . We vicariously shared in the joy and hope that has been denied these people for so long. Perhaps the most positive and promising factor is just that: despite deeply imbedded mistrust and the fear of being hurt once again—perhaps fatally this time—the eruption of hope and jubilation came from so deep in the consummate soul of this people that it kindled a conflagration that may be too strong to squelch.

A different celebration

We did witness a very well-organized celebration for the accord in a schoolyard near the house in which we were staying. It had three Palestinian flags and some speeches. When it was over the flags were hurriedly rolled up and the large crowd quickly dispersed. To be able to hold such a meeting at all is certainly a change, but the character of this "celebration" is in marked contrast to the open celebration and flag-waving in al-Quds. The Palestinian flag is still illegal everywhere . . . but only in East Jerusalem proper are the authorities disregarding the fact. . . . I believe the openness here has been precisely because it is constantly in the gaze of the international community and is carefully watched also by Israeli peace and human rights observers. In the occupied territories, away from such scrutiny, the heat is still on.

Other observations

The plight of Palestinian Christians. These people have been living the double jeopardy of the military occupation and being a minority. Especially visible because of their overall higher level of education, affluence and influence, they have been particular targets for the occupiers who have been selectively harsh on Palestinians who possess the qualifications to lead (politically, economically, culturally).

Similarities between the inception of the State of Israel and the nascent "State of Palestine." Historians and peace activists alike (on both sides of the line) are pointing to some of the similarities—both formal and psychological, internal and international, ranging from economic, political and social to ethnic, religious and emotional. These evoke some harsh rejections on each side, but also some eagerly empathic responses, and some very pragmatic ones from surprising sectors. It is fascinating to see how this plays on the street.

Journal from Jerusalem

A Palestinian children's "playground" in Gaza

The economics of oppression. This has many levels. I'm gathering anecdotes illustrating how overt and subtle elements of occupation have eliminated the opportunities for any material, educational or communal improvement for most Palestinians. This has encouraged the emigration of many of those most needed to set up independence, fostered illegal and anti-social patterns of accumulation, and frustrated access to resources for bettering personal, family or community in ways that we Westerners think essential in a healthy society. This has engendered a pervasive system of exploitation and dependence which will be the source of major problems for both Palestinians and Israelis from here on out, no matter what structures are agreed upon.

". . . the eruption of hope and jubilation came from so deep in the consummate soul of this people that it kindled a conflagration that may be too strong to squelch."

The psychological instruments of dominance. The effects over the long term of living in a world populated by the artificial demons of domination can not really be thoroughly understood by us who observe only from an immune distance. But such diverse instruments as the bullhorn, the checkpoint, the floodlights from settlements on surrounding hills, inability to be out after dark, threat of arbitrary detainment, punitive uprooting of olive trees, flaunting the double standard of bureaucratic regulations, conspicuous uncertainty about even private elements of daily life—all these have created mechanisms of survival that are often bizarre and sometimes heroic. They can best be visualized through some personal stories—actions and attitudes of actual people under the gun.

How long-term oppression teaches all the wrong lessons. In addition to negative connotations attached to all things bearing the stamp of authority, youth who have known only military occupation for their entire lives have learned a consistent code of survival that frequently rewards anti-social action. These they share with some of our American inner city subcultures, but here the overt nature of military domination gives it even more force and legitimacy in their own society. For example, even the most extreme acts such as murder and torture regularly cross the virtually invisible line between "freedom fighting" and personal vengeance. Likewise, they learn from their oppressors that cruelty and brutality works; a lesson all too readily applied intra-community.

The hidden element of supporters and backers of rapprochement. It seems that every element of the international culture here has its own set of nearly anonymous, intentionally invisible movers and backers who have been working over the long term to bring Israelis and Palestinians together, or to promote some particular cultural element, in defiance of proscriptions by the warring parties.

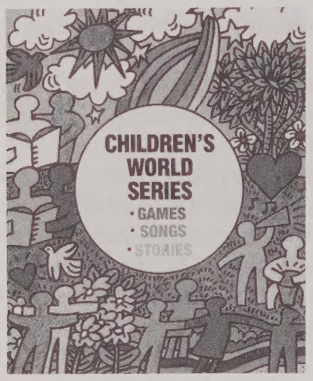
Suggested actions

- *Join* the Global Advocacy Network for the Middle East through the UCBWM or the Christian Church's (Disciples of Christ) Division of Overseas Ministries (DOM). You will receive periodic updates on the region and suggestions for action. To sign up or receive a free descriptive brochure for the Network, contact the Office for Global Education & Advocacy, 475 Riverside Dr., 16th Floor, New York, NY 10115-0109, phone 212/870-2712.
- *Get involved* in ecumenical and interfaith dialogue in your local community.
- *Order* the brochure "Toward 175 Years of Service in the Middle East," which shows how our ministry has changed and why, and study it with people in your church. (UCBWM-DOM Middle East Office, 475 Riverside Dr., New York, NY 10115, phone 212/870-2835.
- *Urge* the reopening of East Jerusalem as a city for all peoples, as outlined in the resolution adopted at General Synod XIX. (The peace agreement as it is currently written does not make any changes called for in the resolution, such as allowing Palestinians residing in the West Bank and Gaza to enter Israel and East Jerusalem. This has been disastrous to the Palestinian economy and has kept both Christian and Muslim residents of the Occupied Territories from medical facilities and from their holy sites.)
- *Borrow* a copy of the eight-session video study *In Search of Reconciliation*, designed for use by congregations and study groups who want to go beyond superficial impressions of the Middle East and better understand the roots of their faith in the "Holy Land." Borrow from some Conference Resource Centers, or buy, $45, from United Church Resources, 1-800/325-7061.

NEW RESOURCES: Global sermons, children's series, Africa facts

From Friendship Press . . .

"There was once a king who was always fighting wars. He usually won the wars, but suddenly he noticed that each time he won a war, a piece of his heart was eaten up." This quote is from the story *Yes or No: A Story Hidden in an Old Book*, part of a three-book "Children's World Series" published by Friendship Press—*Games, Stories* and *Songs*.



Each book in the series has an extensive introduction on usage. In *Games*, for instance, entries help build a sense of community, study a particular country or help a child from another country feel at home, and introduce other languages and cultures. Teaching tips are included, and all three books are bound in a new method to open flat and last longer.

The books sell individually for $19.95, or as a set for $52.50, from Friendship Press (MLP), P.O. Box 37844, Cincinnati, OH 45222-0844. There is 10% postage and handling on orders up to $75, and 5% thereafter.

"Last night I finally cried. I don't know if I cried for myself or for them; but unless my tears are a prelude to a new life for someone, they are wasted."

This quote is from a sermon by Mark Stahlhut of Mukwonago UCC, in Wisconsin, a retired lay person, and is printed in *Cross Culture*—a collection of 25 global sermons and essays gathered from around the world which will be available in January 1994. The book is the result of a global sermon and essay contest entered by more than 170 individuals from 16 countries.

Copies are $8 each, postpaid, from World Ministries in the U.S., 700 Prospect Ave., Cleveland, OH 44115, phone 216/736-3210. Checks should be made payable to United Church Board for World Ministries.

From World Ministries, Hunger Action . . .

Recipes for pita and challah breads from the Middle East, a service for breaking the breads and a dash of hope for the region are part of a four-page resource called "Breads Around the World—Middle East."

Copies are available from the World Ministries in the United States Office, 700 Prospect Ave., 6th Floor, Cleveland, OH 44115, 216/736-3210. The pamphlet was produced in cooperation with the UCC Hunger Action Office.

From Church World Service . . .

• "The World Bank pressed Zimbabwe to sell its million-ton food reserves in 1991. Now they must import at three times the price!" "Zimbabwe has recently planted tobacco (export or 'cash' crop) on what used to be maize fields."

The new "Facts Have Faces" sheet from Church World Service (CWS) on "Africa: Endangered/Enduring," is full of insightful, up-to-date information, stories and prayers about two of the issues underlying the continent's crisis—militarization and debt. Order at 30 cents each (4/$1) from CWS, P.O. Box 968, Elkhart, IN 46515-0968.

• The curriculum series, "Children at Risk," is available as a set for $3.50 from CWS. The series, which exposes three of the cruelest assaults against children's rights, includes "Street Children," "Children in Armed Conflict," and "Child Exploitation."

They are basically one-hour sessions for high school to adult learning, but each can also be adapted to fit a variety of time slots—from a few minutes to two hours. (Use CWS ordering address above.)

• The new CWS Global Calendar for 1994 is now available at $20 each. The 11 x 22" full color photographs are of third-world peoples, their work and environment. On the reverse are stories, facts, charts and illustrations which relate to the photo. (Use CWS ordering address above.)

Disaster response

OGHS receipts and special gifts have made possible the following disaster aid between June and October 1993. (Figures in parentheses are disbursed from contributions for specific needs; the others are from OGHS.)

- $2,000, Illinois Conference/UCC, tornado damage to Warrensburg UCC.
- ($5,000), CWS to Tulsa Metropolitan Ministries to aid storm victims in Oklahoma.
- $100,000, CWS, victims of Hurricane Andrew.
- $3,000, Human Development Centre, Toba Tek Singh, Pakistan, FAX machine for emergency transmittals in an area of religious persecution.
- ($2,500), Presbyterian Church in the Republic of Korea, program support to the Neulpurun Centre for abused children and young people.
- $7,500, Communion of Churches in Indonesia, emergency grant to Jakarta Theological Seminary.
- ($10,000), Missouri Conference/UCC, victims of flooding along the Mississippi River.
- ($8,000) ($2,500), Illinois Conference/UCC, victims of flooding along the Mississippi and other rivers.
- ($10,000), Iowa Conference/UCC, victims of flooding along the Mississippi and other rivers.
- ($2,000), Wisconsin Conference/UCC, Midwest flooding.
- ($10,000), Illinois South Conference/UCC, flood aid.
- $1,500, Eden Theological Seminary, scholarships for UCC pastors to attend workshop to share their struggles and develop worship material related to flood recovery.
- ($623), CWS, for victims of continuing emergency in Liberia.
- ($1,139), CWS, hunger, Ethiopia.
- ($698), CWS, for the Children in Danger program in Latin America.
- ($1,748), CWS, victims of the coup in Haiti.
- ($10,000), CWS, Kenyan refugees.
- $10,000, United Mission to Nepal for victims of landslides which killed 29 and displaced hundreds.
- ($7,000), CWS, Nepal flooding and landslides.
- ($20,000) ($10,000) ($10,000), CWS, Midwest flooding.

(continued on page 12)

YOUTH WELCOMING the Rev. Rosebery Ngulube during coffee hour at the Congregational Church, Vergennes, Vermont.

Zambian pastor serving in Vermont

The Rev. Rosebery Ngulube and his family traveled in September from Zambia to Vermont, where he will serve as a member of the Vermont Conference staff until June 1994.

The arrangement is one result of a partnership between the United Church of Zambia (UCZ) and the Vermont Conference. The first major step in the partnership was in 1990, when six churches in Zambia were "twinned" with six churches in the Vermont Conference.

A UCZ minister, Ngulube has been serving in Nakonde, Zambia, in the northern part of that country near the Zaire border. He serves 11 congregations, ranging in size from 300 to 1,500 members. In Zambia he and his wife Violet and their three children live at Mwenzo Mission Station in the farming district. The family is expecting a fourth child while they are in the U.S. His furthest congregation is about 40 miles away. He visits the churches either by using public transportation or by walking.

The Ngulubes are staying in the parsonage of the Vergennes Congregational Church while Rosebery travels throughout the state visiting various congregations, youth groups and men's and women's fellowships. "I will try to learn from the people here, as they will learn from me," he said.

Rosebery graduated in 1981 from the United Church Theological College, Kitwe. He also has a diploma in ecumenical church ministries from the Mindolo Ecumenical Foundation, Kitwe, granted in 1990. He has held church posts in Lusaka and Nakonde, and has been overseas briefly to attend an evangelism conference in the Netherlands. In addition to his ministerial qualifications, he graduated in 1972 from the Zambia Institute of Technology, and has a license in building, plastering and painting.

AIDS resources developed

Two booklets from South Africa, one on AIDS and the other on sexuality, have been translated from the Xhosa language. The booklets are the result of a Women's Theology and Bible Study Group led by UCBWM missionary Nelda Thelin, who is serving in the Transkei region.

Both publications have been used effectively in workshops and training experiences for AIDS field workers from both churches and secular organizations in South Africa. Other booklets the group has developed include an introduction to women's theology, women in the Old Testament and women in the New Testament.

OPPORTUNITIES

- An international seminar, "Gospel & Culture," will be held April 7-9, 1994, at Christian Theological Seminary, Indianapolis. Participants will include theologians from Africa, Asia and Latin America. It is designed especially for persons from UCC and Disciples' seminaries. Others are also welcome, but early registration is recommended through the World Ministries in the U.S. Office, UCBWM, 700 Prospect Ave., Cleveland, OH 44115, 216/736-3210.

- Ministry of Money, an international mission group related to The Church of the Savior in Washington, D.C., conducts four "Pilgrimages of Reverse Mission" each year. Christian leaders become agents of reconciliation with the poorest of the poor in Haiti and Africa/Asia. Write Ministry of Money, 2 Professional Dr., Suite 220, Gaithersburg, MD 20879; 1-800/275-6585; FAX 301/670-9606.

- "Women and Development: A Southern Africa Perspective," a two-and-one-half-month study program set for February 2 through May 13, 1994, is being sponsored by The Center for Global Education, a program of Augsburg College. Enrollment is limited. For more information contact the Center at 731 21st Ave. South, Minneapolis, MN 55454, 612/330-1159.

  The Center also runs four other undergraduate programs based in Cuernavaca, Mexico, including "Women and Development: Latin American Perspectives." Contact the Center for more information about these and other study/travel opportunities.

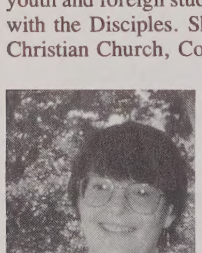
- *Having an Excellent Adventure, A Handbook for Responsible Travel*, offers veteran tourists as well as those planning their first international trip a wealth of suggestions for turning a vacation into an opportunity for building bridges between countries. Available for $4.95 from Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, OH 45222-0844, 513/948-8733. Also available at $1.50 each are region-specific suggestions for the Middle East, the Caribbean and Central America.

CHRONICLE

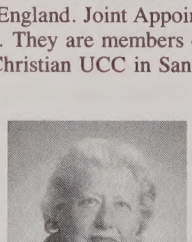
(Note: For information concerning overseas positions, contact the Mission Personnel Office, 222 S. Downey Ave., P.O. Box 1986, Indianapolis, IN 46206.)

APPOINTMENTS

FRANCE: Marlene E. Urban, Regular, two years beginning Sept. 1, 1993, while she serves as a Global Mission Intern. She is assisting in a Reformed Church of France congregation in Paris, working with children, youth and foreign students. Joint Appointment with the Disciples. She is a member of First Christian Church, Colorado Springs, CO.



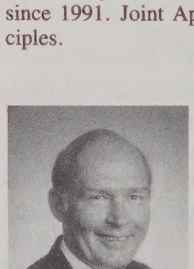
GREAT BRITAIN: C. David Dean and Martha L. McInnes, Associates, four years beginning Oct. 1, 1993, while they serve as co-pastors of the Prenton and St. George's Parishes of the United Reformed Church near Birkenhead, England. Joint Appointment with the Disciples. They are members of the Congregational Christian UCC in Sanford, NC.

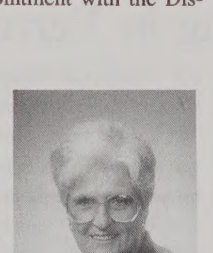


INDIA: Joann G. Redding, Volunteer, six months beginning Oct. 1, 1993, while she teaches in the counseling and human development program of an ecumenical organization in Pune and Bombay. Joint Appointment with the Disciples. She is a member of Country Club Christian Church, Kansas City, MO.

INDONESIA: Tjaard G. and Anne S. Hommes, Volunteers, returned to Indonesia Sept. 1, 1993, for an additional year of working in a Doctor of Pastoral Studies program. Joint Appointment with the Disciples. Prior to this they had served in the Philippines and in Indonesia since 1969.

JAPAN: Mary T. Ewald, Regular, three years and seven months beginning Sept. 1, 1993, while she serves as an English teacher in the high school division of Kobe College in Nishinomiya. She has been teaching in Japan since 1991. Joint Appointment with the Disciples.





LESOTHO: Ann and David Click, Regular, two years beginning Oct. 15, 1993, while they serve with the Private Health Association of Lesotho. Ann, a nurse, will work with Lesotho's church-sponsored clinics, hospitals and primary health programs. David, a college computer science teacher, will do accounting work for the association that operates the health program. Joint Appointment with the Disciples. They are members of the First Christian Church, Knoxville, TN.

TURKEY: Johannes E.H. and Sylvia N. Meyer, Associates, one year beginning Oct. 1, 1993, while Hans does library and social service work at Tarsus American School and translation for Redhouse Press. Sylvia will continue working with women of the World Day of Prayer group, community crafts in Istanbul, and do volunteer work at Tarsus School. Their career in Turkey has spanned 40 years. Additionally, Sylvia spent four years teaching English in Syria. Joint Appointment with the Disciples.

CWS Hotline: Call **1-800-456-1310** for a pre-recorded message about Church World Service disaster response.

REAPPOINTMENTS

George E. and Joyce L. Wiley, Common Ministry Appointment in Asuncion, Paraguay, beginning Sept. 1, 1993, with Friendship Mission. Joyce is serving four more years doing educational-administrative work for a church preschool. George is serving one more year as a comptroller/auditor.

HOME ASSIGNMENT

L.L. (Jim) and Elizabeth (Betsy) Lehman, India, three months beginning Jan. 1, 1994.

RETURN TO FIELD

Mark C. and Virginia H. Thelin, Taiwan, as of Oct. 1, 1993, after a home assignment of three months.

LOSSES TO THE FAMILY

Dora DeVargas-Demierre, 93, died June 19, 1993. She had been a missionary to China.

Beryl V. Bowden Masters, 72, died in Andover, MA, Aug. 26, 1993. She and her late husband Victor had started serving in Rhodesia (now Zimbabwe) in 1948, but they—along with two of their four children—were struck with polio in a 1951 epidemic. Victor and the Masters' only daughter died of the disease. Beryl and son Michael were flown to Warm Springs, GA, for treatment.

Counted since then among the American Board of Commissioners for Foreign Missions-UCBWM's family of retirees, Beryl finished raising her family at the Eddy House in Auburndale, MA, designed and built by the Board with the specific needs of the Masters family in mind.

Hedwig B. Schaeffer Menzel, 97, who served almost 42 years in Raipur, India, died Aug. 30, 1993, at Trinity Home, Dayton, OH. She did extensive educational work. The standards she observed at the mission schools were an inspiration throughout the central provinces of India. Salem School is still considered one of the best in Madhya Pradesh. She was very active in local church and ecumenical life there, serving as secretary of the Mission Conference and sitting on governing bodies for schools under the Board of Christian Institutions.

Upon her retirement in 1961 she was made a Missionary Emeritus of the UCBWM. In 1972 she married Emil Menzel, who had also served in India from 1925 to 1958.

Marjorie Blossom Towle, 86, died at the Plymouth Village Retirement Community in

(continued on page 11)

Chronicle, continued . . .

Redlands, CA, on July 16, 1993. She was a career missionary in India, where she worked from 1939 to 1973 with her husband Gifford, primarily in the areas of agricultural development, empowering women and leadership training.

GIFTS RECEIVED IN MEMORY OF

Prem & Rachel Masih
Franklin & Rachael McGuire
Robert Porter
Margaret Poindexter
Rufino Delos Santos
Mr. & Mrs. David Hamm
Cornelia R. Schroer
Mr. & Mrs. Otto F. Artopoeus
Mr. & Mrs. Robert F. Beck
Virginia P. McKinley
Mrs. E. Strong
Rosemary Johnson
Marjorie S. Towle
Mr. & Mrs. H. Telfer Mook

Cuban embargo

(Continued from page 4)

to contact our elected representatives and persuade them to stop the sanctions against food, medicine and trade in Cuba. We are asked by Christians in Cuba to seek an end to the embargo that has left millions of Cubans hungry and without urgently needed medical supplies. At General Assembly/General Synod in St. Louis in July, resolutions to end the embargo submitted by the Christian Church (Disciples of Christ) and the UCC's Fellowship of Reconciliation were approved.

We who are Christians have been instructed by Jesus Christ to "feed the hungry, clothe the naked, shelter the homeless and visit the sick and imprisoned." Jesus also tells us to "love our neighbors as ourselves, and our enemies also." Cuba is our neighbor. The U.S. government would tell us Cuba is our enemy. Either way, Jesus says we are to love both our neighbor and our enemy.

If we are to follow Jesus, then we must show love to the Cuban people. Forcing them to change their government and leadership through tactics of hunger and denial of medical supplies is inconsistent with what Jesus has told us to do and how to behave. Love your neighbor and work to end the embargo against Cuba.

Catching up with the Spirit

(continued from page 1)

governing Boards explore a common vision to guide our continuing and future work.

A document called "Toward a Vision of Global Missions: Guiding Principles," was developed through joint work by both Boards of Directors, UCBWM Corporate Members, staff, missionaries and representatives of partner churches outside the U.S. and Canada. It was adopted by both Boards in the spring of 1993.

Having affirmed a common vision and principles to guide our common global ministries, the DOM and UCBWM are now in the process of exploring a structure through which common work would be done. Currently in the proposal stage, the two boards are exploring establishing a Common Global Ministries Board. The purpose of this board would be to develop policies for the mission program of the DOM and the UCBWM, and to oversee the administration of those policies.

The proposal does not seek to alter the corporate status of the UCBWM or the DOM. The UCBWM would remain, as now, a unit of the UCC—with covenant and responsibilities to and on behalf of the denomination. Neither does the proposal alter the Corporate Board structure of the the UCBWM nor the General Synod's role in electing Corporate Members. The corporation would continue to have a Board of Directors and an Executive Vice President. The legacies of the UCBWM would remain in the control and responsibility of the UCBWM.

What would change? As our work is now carried out jointly or in common, so, too, would be our policy development and the administration of those policies. This policy making structure would be truer to our understanding of partnership and the global sharing of resources.

The Common Global Ministries Board would be made up of 48 members. These would include 20 each from the DOM and UCBWM, six representatives from partner churches outside the U.S. and Canada, one representative from the office of the General Minister and President of the Disciples, and one representative from the Office of the President of the UCC. The Boards would both appropriate all income to the Common Global Ministries Board, with the exception of that needed to maintain the separate corporations—including separate treasuries.

Both Boards of Directors have studied the proposal and offered a first round of feedback. UCBWM Corporate Members will study it and offer additional feedback at their November 1993 Annual Meeting. Within the present timetable, the Boards of Directors will meet in overlapping sessions in March 1994 when, together, they will deal with the proposal and act on it. If affirmed, the proposal will be forwarded for action to the Corporate Board of the UCBWM meeting and the Disciples General Board meeting, both in July 1994. If adopted then, the actions would be conveyed to General Synod in 1995 and General Assembly in October 1995. The Common Global Ministries Board would begin functioning in 1996.

The DOM President and the Executive Vice President of the UCBWM would then be responsible for shaping the administrative structure to carry out common ministry under the policy direction of the Common Global Ministries Board, and to guide the denominations in this endeavor to be faithful to our world mission and service mandate, following the leading of the Spirit.

A copy of the "Guiding Principles" document is available from *Whole Earth Newsletter*, 700 Prospect Ave., 6th Floor, Cleveland, OH 44115-1100.

Workers urge policy change for Nicaragua

A letter drafted by UCBWM missionary Bob Molsberry and signed by 59 U.S. church workers in Nicaragua has urged President Bill Clinton to reassess his foreign policy in that country.

Approved by the Ecumenical Committee of U.S. Personnel in Nicaragua, the letter calls for an end to the "bankrupt policies" of the Reagan-Bush administrations and advocates new policy strategies such as cancellation of third-world debt and "more deliberate support" of Nicaraguan President Chamorro's "efforts to promote peace, national dialogue and reconciliation."

Signers—from 26 states, Washington, D.C. and Puerto Rico— also include UCBWM mission workers Karen and Colin Glenn, Jorge Bardeguez and Ann Molsberry. A copy of the letter is available by writing *Whole Earth Newsletter* at 700 Prospect Ave., 6th Floor, Cleveland, OH 44115.

United Church Board
for World Ministries
700 Prospect Avenue
Cleveland, OH 44115

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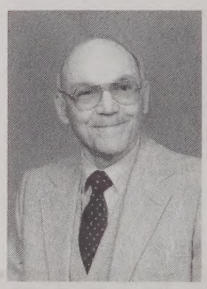
Global sermon winners chosen

A pastor from Zambia and a layman from Wisconsin are the winners of the Global Sermon and Essay Contest sponsored by the World Ministries in the U.S. (WMUS) Office of the United Church Board for World Ministries.

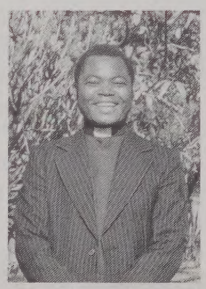
The winner in the category for UCC/Christian Church (Disciples of Christ) members is Robert Dibble, a retired engineer, New Glarus, WI. The Rev. Mwape Chilekwa, a pastor of the United Church of Zambia (UCZ), Ndola, Zambia, won in the category for partner churches/international agencies. Their entries are included among the 25 best sermons being printed in the book *Cross Culture*, which will be available in January 1994 from the WMUS Office for $8 each, postpaid.

Dibble's sermon talks about how he was never able to "find" Jesus until he attended a worship in Cuernavaca, Mexico, the Sunday after the six Jesuit priests and their housekeepeer had been slain in El Salvador. Asked how many thought the U.S. government was behind the killings, Dibble said the Mexicans' response was the "greatest expression of Christian love and forgiveness any of us had ever seen. . . . Afterward, when one old woman came around and gave each one of us a hug, you might imagine, we all just came unglued. And as I looked into that old woman's eyes, I knew without question I saw Jesus."

A retired engineer, Dibble is a member of the Swiss United Church of Christ. He is active in world mission efforts through his local church, serves on the Guatemala Refugee Advocacy Ministry Committee and the Health and Human Service Council for the Wisconsin Conference, and is president of the New Glarus Home, a UCC nursing home. He and his wife are experienced overseas travelers.



Robert Dibble



Mwape Chilekwa

" 'A child that never leaves home praises his mother as the best cook.' This saying attempts to warn us against the dangers of being prejudiced in favor of what we know only. Prejudices tend to make us classify and put people into neat little boxes." Chilekwa's sermon speaks to how contact with Christians from other countries transforms one's faith community.

Trained as a teacher at Bristol University, England, Chilekwa—ordained through the UCZ—coordinates Christian youth organizations in east and central Africa, serves as pastor of a local UCZ church, and chairs the church's northern district.

More than 170 individuals from 16 countries entered the competition. Chilekwa will receive a trip to the United States. Dibble will receive a visit to an overseas partner church.

Disaster response

(continued from page 8)

- ($75,000), CWS, Kauai Interfaith Iniki Recovery Effort for continuing help to victims of Hurricane Iniki.
- ($9,000), CWS, Bangladesh flooding.
- $5,000, CWS, victims of tropical storm Bret in Venezuela, Honduras and Nicaragua.
- ($5,000), CWS, Honduras extended flood appeal.
- $5,000, CWS, Honduras hunger emergency.
- $3,000, Disciples, for flood victims in Honduras through the Association of Evangelical Churches of Honduras.
- ($60,000), CWS, Somalia relief.
- ($10,000), CWS, Lebanon emergency.
- $4,000, CWS, Bougainville humanitarian aid.
- $5,000, CWS, victims of violence in Colombia and Peru.
- ($789), CWS, former Yugoslavia.
- ($40,000), CWS, Armenia winter program.
- $4,000, Grassroots International, to help ship $300,000 worth of relief goods to Eritrea.
- ($515), Eritrean Relief Committee, continuing needs in Eritrea.
- $5,000, to the Christian Medical Commission for its Women and AIDS Programme. The Commission is part of the World Council of Churches' Life, Education and Mission Unit.
- $20,000, CWS, India earthquake.
- $900, Deep Griha, Pune, India, earthquake.

CWS Hotline: 1-800/456-1310